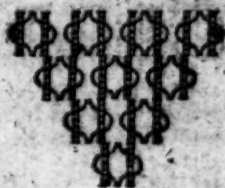


T H E
Heavenly Footman;
O R,
A DESCRIPTION of
The Man that gets to Heaven.

By JOHN BUNYAN,
Author of the Pilgrim's Progress. K



BIRMINGHAM:
Printed by C. EARL, at No. 50, Dale-End;
and Sold by J. GEE, near the Welch-cross.
MDGCLXXIII.



History of the

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MDCCXXIII.



T H E

L I E E and D E A T H

O F

Mr. JOHN BUNYAN.

The righteous shall be in everlasting remembrance. Psalm cxii. 6.

MR. John Bunyan was born at Elstow in the county of Bedford, within a little mile of that town, in the year 1628, of honest but very poor parents; his original being so mean and despical; his fa-

iv *The Life and Death of*

ther by trade a mender of pots or
kettles, vulgarly called a tinker, that
I know not in whom the words of the
great Apostle of the Gentiles, in his
first Chap. of the first epistle to the Co-
rinthians, were more fully exempli-
fied, than in Mr. Bunyan; the words
are these: *For you see your calling,*
brethren, how that not many wise men
after the flesh, not many mighty, not
many noble are called; but God hath
chosen the foolish things of the world
to confound the wise; that no flesh might
glory in his presence: and this he him-
self was ready upon all occasions to
own, that God might have the glory
of his own grace; for though his
original and birth was but poor and
despised, yet it pleased God to chuse
him before many others to be an in-
strument for the bringing of many
souls unto God; and that the grace
of God that was given to him, may
be the more exceedingly magnified,

Mr. JOHN BUNYAN.

we will give some brief account of what he was before the grace of God appeared to him.

His parents gave him such learning as was suitable to their condition, bringing him up to read and write; but so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only wise to do evil; but to do or learn that which was good, he had no heart or knowledge; addicting himself so much in his very childhood to cursing, swearing, lying and blaspheming, that he had few equals in wickedness; insomuch, that I remember I have heard him say, with grief of heart, he was a town-sinner, that is to say, one that was taken notice of for being notoriously wicked, by all the town where he lived; yet was his conscience not feared.

But notwithstanding all this wickedness of his, God did not utterly

vi *The Life and Death of*

leave him ; but followed him sometimes with convictions ; and sometimes with judgments, but yet such as had in them a mixture of mercy : at one time he fell into a creek of the sea, and then hardly escaped drowning ; at another time he fell out of a boat into Bedford river, but there he also was preserved, though with difficulty ; but, alas ! It was neither mercy nor judgment that could yet awaken him, for he had given up himself to the love of sin, and after it he was resolved to go thro' what ever rubs he met with in his way.

Yet God left not himself without a witness in his soul, often checking him, in one way or other : As one day being at Sly with his companions, a voice suddenly started from heaven into his soul, saying, " Wilt thou leave thy sins, and go to heaven ; or have thy sins, and go to hell ?" This put

Mr. JOHN BUNYAN. vii

put him into such a consternation, that he immediately left his sport, and looking up to heaven, he thought he saw the Lord Jesus looking down upon him, as one hotly displeased with him, and threatening him with some grievous punishments, for his ungodly practices.

But see the whiles of Satan ! no sooner had this made some impression in his mind, but the devil suggested to him, that he had been a great and grievous sinner, and that it was now too late for him to look after heaven, for Christ would not forgive him, nor pardon his transgressions. And this was no other than the devil's usual practice ; first for to draw sinners to commit all iniquity with greediness, and then to persuade them there is no hope of mercy left ; that thereby the sinner may be prevailed with to go on in sin : and this was the effect that this suggestion drew on
Mr.

viii *The Life and Death of*

Mr. Bunyan, who looking upon himself as one that had sinned beyond the reach of mercy, thought within himself that he would take his fill of sin, it being the only pleasure he was ever like to take: And yet these pleasures of sin, thro' the wonderful operation of the holy spirit, were so often embittered to him, that he could take but little satisfaction in them. Thus the labour of the natural man, or man before conversion, doth but weary him, because he knoweth not the way to the city of God, Ecclef. x. 15.

Once being going on the full career of sin, and belching out oaths like the madman that Solomon speaks of, who scatters abroad firebrands, arrows and death, he was reprov'd severely by a woman who was a notorious sinner herself who told him that he was the ugliest fellow for swearing that she ever heard in her life;

Mr. JOHN BUNYAN. in
life; and by his doing thus, he was
able to spoil all the youth in the
town, if they came but into his com-
pany: this reproof coming from such
a woman whom he knew to be very
wicked and ungodly, filled him with
secret shame; and wrought more
with him, than many that had been
given him before by those that were
sober and godly: and made him
wish that he had never known what
it was to be a swearer; and even
made him out of love with it, and
from that time forward very much
to refrain from it.

In a little time after, he fell into
the company of a poor man that
made profession of religion, whose
discourse of religion and the scriptures
so affected Mr. Bunyan, that he be-
took himself to reading the Bible,
especially the historical part thereof;
but was yet ignorant both of the
corruption and the depravity of his
nature,

x *Life and Death of*

nature, and by a necessary consequence of the want and work of Jesus Christ to save him.

However, this produced outward reformation, both in his words and life; and he now was fallen into a kind of legal religion; working for life; and making up a righteousness for himself thereby; so that while he thought he kept the commandments he had comfort; but when at sometimes he broke any of them, then his conscience was full of guilt and trouble; but then upon his sorrow and repentance, he healed himself again, and thought thereby he had made God amends, and all was well.

And thus he continued for some time, very near a year, his neighbours all that time taking him for a very good man, and wondering at his reformation. Though indeed all that time he was as far from the way of life, as when he was the most pro-

Mr. JOHN BUNYAN. xi

prophane; though, as himself phrases it, his change of life, and manners was as remarkable, as for a Tom of Bedlam to become a sober man.

And now those that spake ill of him before began to praise and commend him; which notwithstanding his reformation, puffed him up with pride, and filled him with hypocrisy.

But, alas! this was but lopping off the branches of sin, whilst the root of ungeneracy remained. Not long after, the providence of God so ordered it, that Mr. Bunyan went to Bedford to work upon his calling (being by trade a tinker) and happened there to hear three or four poor women, who were sitting in the sun, discoursing together about the things of God; which caused him to draw near to them, for he was by this time himself become a mighty talker of religion; but when he had heard them awhile, as him

self confessed, he heard indeed but he understood not, for they spoke of things above his reach; discoursing of the new birth, and the work of God on their hearts, and how they were convinced of their miserable state by Nature; they talked how God had visited their souls with his love in the Lord Jesus; and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil; they also reasoned of the suggestions and temptations of the evil one in particular, and told each other by which they had been afflicted, and how they were borne up under his assaults; he heard them likewise discourse of the wretchedness of their own hearts, and of their unbelief; and of contemning and abhorring their own righteousness, as filthy and insufficient to do them any good. And all this again appeared to him
to

Mr. JOHN BUNYAN. xiii

appeared to him to be spoken with such an air of joy, and with such pleasantness of scripture language, and with such an appearance of grace in all they said, that they seemed to him as if they had found a new world; or as if they were people that dwelt alone, and were not to be reckoned among their neighbours.

It was upon this discourse of theirs, that he began to feel some unusual agitations in his own heart, and to be conscious to himself that his condition was not so good as he had thought it to be; because in all his thoughts about religion and salvation, the new birth never entered into his mind, but found it was a thing he wholly was a stranger to, and unacquainted with; nor did he ever know the comfort of a word or promise, nor the deceitfulness and treachery of his own wicked heart: and as for secret thoughts, he had never

B

taken

xiv *The Life and Death of*

taken any notice of them, nor did he at all understand what Satan's temptations were, nor how they were to be understood, or resisted.

But however, this discourse of these good women mightily affected him, and made him very desirous to hear further of these things: and therefore he made it his business to be going often into the company of those people: for God had touched his heart by their discourse, and he could not stay away. And so intent was his mind upon the knowledge of these things, that his heart was like the horse-leach at the vein, still crying out, *give, give*, Prov. xxx. 15. And now nothing but the revelation of the mystery of faith in his own heart, could satisfy him. For his whole soul was then so fixed on eternity, and the things of the kingdom of God, so far as he knew, that neither pleasures nor profits, persuasions nor threats,

Mr. JOHN BUNYAN. xv

threats, could make him let go his hold: insomuch that I have heard him say, that it would have been as difficult at that time to have taken his mind from heaven to earth, as he has found it often since to get it from earth to heaven.

But after divine grace had been thus kindled in his heart, the devil strove hard, by divers winds of temptations, to blow it out again: causing him to make several objections against himself, as, that he was cast away, and one that had no faith; and never could have any, because he never was elected.

He was a long time troubled with very sore temptations, as I said before; and three things there were that the tempter made use of to try him: one great thing was the questioning of his faith: having frequently such thoughts as these injected into his mind, how if you want faith?

B 2

and

xvi *The Life and Death of*

and, how can you tell you have faith? This put him to great perplexities; he knew not that he had it; and yet without it he saw he was like to perish for ever. So that tho' at first, he was willing to overlook it, yet considering of how great moment it was for him to be satisfied therein, he was willing to put himself upon the trial, whether he had faith or no. But while he was considering how he should make a satisfactory trial of this matter, the tempter sought to gain advantage upon him, coming in with his delusion, that there was no way for him to try whether he had faith, but by trying to work some miracle; nor wanted he scripture to back it, for as he perverted the scriptures, when he tempted our blessed Lord, so did he also the words of our blessed Saviour in tempting this his servant, urging, Matth. xvii. 20. *If ye have faith as a grain of mustard-seed, ye shall*

Mr. JOHN BUNYAN. xvii

shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you. This temptation proceeded so far, that one day Mr. Bunyan being between Elstow and Bedford, (the temptation being then hot upon him, to try his faith by doing some miracle) he was about to say to some puddles that were then in the horse-pad, *Be dry*; and just as he was going to speak, this thought came into his mind, pray first, that God would make you able; and when he was about so to pray, he had some secret impulse that prevailed with him not to put his faith upon that trial. And so he continued for sometime at a great loss; not knowing whether he had faith or not.

But after he had passed many days in this disconsolate state, it pleased the father of mercies to shine in upon his soul, by that blessed word,

xviii *The Life and Death of*

Luke xiv. 22, 23. Compel them to come in, that my house may be filled: and yet there is room! These last words gave him abundant consolation, and were a full answer to Satan's suggestions, that the day of grace was past.

Many more were his temptations at sundry times, and on divers occasions, but God delivered him out of them all, and at last, set his feet in a large place, filling his soul with joy and gladness.

About the year 1653, he was baptized, and admitted a member of the church at Bedford, who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, he was earnestly desired by the congregation to communicate to them those spiritual gifts with which God had blessed him; he at first very modestly excused himself, out of a sense of his own weakness and inability;

Mr. JOHN BUNYAN. xix
lity ; but being further pressed unto
it by them, he consented ; but thro'
his bashfulness, did at first decline a
public assembly, and dispensed his
gift only in private among friends,
but it was with so much life and
power, and so exceedingly to their
edification, that they could not but
give thanks to the Father of mercies
for the great grace he had bestowed
upon him.

After this, when some of the con-
gregation was sent forth into the
country to teach, they desired Mr.
Bunyan to go along with them ;
which accordingly he did, and by
their perswasion did exercise his gift,
but still privately, among the good
people where he came ; which they
also received with rejoicing at the
mercy of God shewed towards him,
professing their souls very greatly
edified thereby.

At

At the sessions he was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the Church of England: Mr. Bunyan was a man of a free and open spirit, and would not dissemble to save himself, especially in his master's cause, and therefore frankly owned his being at a meeting, and preaching to the people, and that he was a dissenter from the established worship, acknowledging (as the apostle Paul had done before him) *That after the way which they called heresy, so worshipped he the God of his fathers.*

The justices took this open, plain dealing with them, for a confession of the indictment, and sentenced him to perpetual banishment, because he refused to conform, in pursuance of an act made by the then parliament. Upon which he was again committed to prison, where,
tho'

Mr. JOHN BUNYAN. xxi

tho' his sentence of banishment was never executed upon him, yet he was kept in prison for twelve years together, bearing that tedious imprisonment in an uncomfortable and close prison, and sometimes under cruel and oppressive gaolers, with that christian patience and presence of mind, as became a minister of Jesus Christ, and such a cause as he was engaged in, and suffered for.

But though his enemies stirred up thereto were very many, yet were they with-held by a divine power from executing the sentence of his banishment: for God had other work for him to do in England; and then bonds and imprisonment, through the over-ruling providence of that God who is both wonderful in his counsel, and excellent in working, tended much to the furtherance of the gospel; and by his suffering here
he

xxii *The Life and Death of*

he confirmed and sealed the truth, which before he had preached.

It was by making him a visit in prison, that I first saw him, and became acquainted with him; and I must profess, I could not but look upon him to be a man of an excellent spirit, zealous for his master's honour, and chearfully committing all his own concernments unto God's disposal.

But notwithstanding all this, he found he was a man compassed with infirmities, and that a concernment for his poor wife and children, would now and then be thrusting in, the parting from whom would be to him like the pulling off his flesh from his bones, for he was both a loving and tender husband, and an indulgent father, perhaps somewhat to a fault, and the many miseries, hardships and wants that his poor family was like

Mr. JOHN BUNYAN. xxiii

like to meet withal, if he should be taken from them, would often come into his mind, especially his daughter who was blind, which lay nearer his heart than all the rest, and the thought of her enduring hardship, would at sometimes be almost ready to break his heart. But he found God gracious to him, even in this particular also, greatly supporting him by these two scriptures. Jer. xlix.

11. and Chap. xv. 11. *Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me. The Lord said verily it shall go well with thy remnant; verily I will cause the enemy to intreat thee well in the time of evil.*

After this blessed Man had suffered twelve years and a half imprisonment for the testimony of a good conscience, and stopped the mouths of his greatest enemies, by his holy, harmless,

xxiv *Life and Death of, &c.*

less and, inoffensive conversation, it pleased God to stir up the heart of Dr. Barlowe, bishop of Lincoln, to be a means of his deliverance, which I mention to this bishop's honour.

After his being at liberty, he fell sick of a violent fever, which he bore with much constancy and patience, resigning himself up to the will of God, and desiring to be dissolved that he might be with Christ; and in this holy longing frame of spirit, after a sickness of ten days, he breathed out his soul into the hands of his blessed Redeemer, following his happy pilgrim from the city of Destruction to the heavenly Jerusalem.



A N

E P I S T L E

To all the slothful and careless
People.

F R I E N D S !

SOLOMAN saith, *That the desire of the slothful killeth him* : and if so, what will slothfulness itself do to those that entertain it. The proverb is, *He that sleepeth in harvest is a son that causeth shame.* Prov. xxi. 25. x. 5. And this I dare be bold to say, no greater shame can befall a man, than to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the next way to do it ; namely, to be *slothful*, slothful I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of

C

briers

The EPISTLE.

briers, nettle and stinking weeds, than he that is *slothful* for heaven, hath his heart full of heart-choaking, and soul-damning sin.

Slothfulness, is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness, and senselessness doth again put fresh strength into slothfulness, and by this means the soul is left remediless.

Slothfulness hath these two evils, first, to neglect the time in which it should be getting of heaven; and by that means, doth in the second place bring in untimely repentance. I will warrant you, that he who shall lose his soul in this world through *slothfulness*, will have no cause to be glad thereat, when he comes to hell.

Slothfulness shutteth out Christ. Slothfulness shameth the soul. Cant. v. 2, 3, 4. Prov. xiii. 4.

Slothfulness, it is condemned even by the feeblest of all the creatures. *Go to the ant thou sluggard, consider her ways and be wise.* Prov. vi. 6. *The sluggard will not plow, by reason of the cold.* Prov. xx. 4. That is, he will not break up the fallow ground of his heart.

The E P I S T L E.

heart, because there must be some pains taken by him that will do it: therefore he shall beg in harvest, that is, when the saints of God shall have their glorious heaven and happiness given to them: but the sluggard shall have nothing, that is he never the better for his crying for mercy, according to that in Matt. xxv. 10, 11, 12.

If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world. As,

I. He that is slothful is loth to set about the work he should follow: so is he that is slothful for heaven.

II. He that is slothful, is one that is willing to make delays: so is he that is slothful for heaven.

III. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from plying his works: so is it also with him that is slothful for heaven.

IV. He that is slothful doth his work by halves, and so it is with him that is slothful for heaven. He may almost, but he shall

The E P I S T L E.

never altogether obtain perfection of deliverance from hell, he may almost, but he shall never, without he mend, be altogether a saint.

V. They that are slothful, do usually lose the season in which things are to be done : and thus it is also with them that are slothful for heaven, they miss the season of grace. And therefore,

VI. They that are slothful, have seldom or never good fruit : so also it will be with the soul sluggard.

VII. They that are slothful, they are chid for the same : so also will Christ deal with those that are not active for him. *Thou wicked, or slothful, servant out of thine own mouth will I judge thee, thou said'st I was thus, Luke xix. 22, 23, and thus, wherefore then gavest not thou my money to the bank, &c. Take the unprofitable servant, and cast him into utter darkness, where shall be weeping and gnashing of teeth. Matt. xxv. 26, 30.*

I. What shall I say, time runs : and will you be slothful ?

II. Much of your lives are past : and will you be slothful ?

III. Your

The E P I S T L E.

III. Your souls are worth a thousand worlds: and will you be slothful?

IV. The day of death and judgment is at the door, and will you be slothful?

V. The curse of God hangs over your heads, and will you be slothful?

VI. Besides the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven and hinder you of salvation, and will you be slothful?

VII. Also your neighbours are diligent for things that will perish, and will you be slothful for things that will endure for ever?

VIII. Would you be willing to be damned for slothfulness?

IX. Would you be willing the angels of God should neglect to fetch your souls away to heaven, when you lye a dying, and the devils stand by ready to scramble for them?

X. Was Christ slothful in the work of your redemption?

XI. Are his ministers slothful in tendering this unto you?

XII. And lastly, if all this will not move I tell you God will not be slothful or negli-

The E P I S T L E.

gent to damn you ; whose damnation now of a long time slumbereth not ; nor the devils will not neglect to fetch thee, nor hell neglect to shut its mouth upon thee.

Sluggard. Art thou asleep still, art thou resolved to sleep the sleep of death ? Will neither tidings from heaven or hell awake thee ; wilt thou say still, *Yet a little sleep a little slumber, and a little folding of the arms to sleep ?* Prov. vi. 11. Wilt thou yet turn thyself into thy sloth, *as the door is turned upon the hinges ?* O that I was one that was skilful in lamentation, and had but a yearning heart towards thee ! How would I pity thee ? How would I bemoan thee ! O that I could say with *Jeremiah, let my eyes run down with rivers of waters for thee !* Poor soul, lost soul, dying soul, what a hard heart have I, that I cannot mourn for thee : If thou shouldest lose but a limb, a child, or a friend, it would not be so much, but poor man 'tis thy soul : if it was to lye in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be nothing : But O ! it is for ever, O this cutting ever, what a soul-amazing word will that

THE EPISTLE.

that be, which faith, depart from me ye cursed into everlasting fire, &c.

Object. But if I should set in, and run as you would have me, then I must *run from all my friends*, for none of them are running that way.

Answ. And if thou dost thou wilt *run* into the bosom of Christ, and of God: And then what harm will that do thee?

Object. But if I run this way then I must *run from all my sins*.

Answ. That's true indeed: yet if thou dost not thou wilt *run* into *hell fire*.

Object. But if I run this way, then I shall be hated, and lose the love of my friends and relations, and of those that I expect benefit from, or have reliance on, and I shall be mocked of all my neighbours.

Answ. And if thou dost not, thou art sure to lose the love and favour of God and Christ, the benefit of Heaven and Glory, and be mocked of God for thy folly. *I will laugh at your calamities, and mock when your fear cometh;* and if thou wouldest not be hated and mocked, then take heed thou by thy folly dost not procure the displeasure,

THE EPISTLE.

sure, and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, Prov. i. 26, 27, 28. even when tribulation and anguish taketh hold on thee: which will be when death and judgment comes, when all the men in the earth and all the angels in heaven cannot help thee.

Object. But surely I may begin this time enough a year or two hence, may I not?

Ans. First, hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year, or two months longer? Nay, it may be, thou mayst not live so long, and therefore,

Secondly, Wilt thou be so sottish, and unwise, as to venture thy soul upon a little uncertain time?

Thirdly, Dost thou know whether the day of grace will last a week longer or no? for the day of grace is past with some before their life is ended; and if it should be so with thee, wouldest thou not say, O that I had begun to run before the day of grace had been past, and the gates of heaven shut against me. But,

Fourthly,

The E P I S T L E.

Fourthly, If thou shouldest see any of thy neighbours neglect the making sure of either house or land to themselves; if they had it proffered to them; saying, time enough hereafter when the time is uncertain: And besides, they do not know whether ever it will be proffered to them again or no; I say, wouldest thou not then call them fools? And if so, then dost thou think that thou art a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder of death.

But to speak plainly, all these are the words of a slothful spirit. Arise man, be slothful no longer, set foot, and heart and all into the way of God, and *run*, the crown is at the end of the race; there also standeth the loving fore-runner, even *Jesus*, who hath prepared heavenly provision to make thy soul welcome, and he will give it thee with a willing heart than ever thou can'st desire of him. O, therefore, do not delay the time no longer, but put into practice the words of the men of *Dan* to their brethren, after they had seen the goodness of the land of *Canaan*. *Arise* (say they) &c.
For

THE EPISTLE.

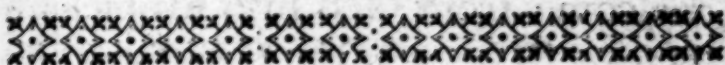
For we have seen the land, and behold, it is very good, and are ye still, or do you forbear running, Be not slothful to go, and to enter to possess the land, Judges xviii. 19.

FAREWELL.

I wish our souls may meet with
comfort, at the journey's end.

JOHN BUNYAN.

THE



T H E
Heavenly Footman ;

O R,

A Description of the Man that gets
to Heaven.

1 Cor. ix. 24.

So run that ye may obtain.

HEAVEN and happines, is that
which every one desireth, inso-
much that wicked Balaam could say,
Let me die the death of the righteous,
and let my last end be like his. Numb.
xxiii. 10.

Yet for all this, there are but very
few that do obtain that ever to be
desired glory : insomuch that many
eminent professors drop short of a
welcome

36 *The Heavenly Footman.*

welcome from God into his pleasant place. The apostle therefore, because he did desire the salvation of the souls of the Corinthians, to whom he writes this epistle, layeth them down in these words, such council, which if taken, would be for their help and advantage.

First. Not to be wicked, and fit still, and wish for heaven; *but to run for it.*

Secondly. Not to content themselves with every kind of running: but saith he, *So run that ye may obtain.* As if he should say, some because they would not lose their souls, they begin to run betimes; they run apace, they run with patience, they run the right way; do you *so run.* Some run both from father, mother, friends, and companions, and this that they may have the crown: do you *so run.* Some run through temptations,

The Heavenly Footman. 37

tions, afflictions, good report, evil report, that they may win the pearl: do you so run. *So run that ye may obtain.*

These words, they are taken from mens running for a wager: a very apt similitude to set before the eyes of the saints of the Lord, *Know you not that they which run in a race, run all, but one obtains the prize? So run that you may obtain.* That is, do not only run, but be sure you win as well as run. *So run that ye may obtain.*

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that, I shall shew you, in some measure, the scope of the words.

The Doctrine is this.

They that will have heaven they must run for it; I say, they that will have heaven they must run for it. I

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befeech

38 *The Heavenly Footman.*

beseech you to heed it well. Know ye not that they which run in a race, run all, but one obtaineth the prize; so run ye. The prize is heaven, and if you will have it you must run for it. You have another scripture for this in the 12th of the Hebrews, the 1st, 2d, and 3d verses. Wherefore seeing also, saith the Apostle, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. And, let us run, saith he.

Again, saith Paul, *I so run, not as uncertainly, so fight I, &c.*

But before I go any further:

FIRST FLEEING.

Observe, that this running is not an ordinary, or any sort of running; but is to be understood of the swiftest sort of running: and therefore in the

The Heavenly Footman. 39

6th of the Hebrews, it is called a fleeing. *That we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; mark, who have fled.* It is taken from that 10th of Joshua, concerning the man that was to flee to the city of refuge when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for ones life. A running with all might and main, as we use to say; so run.

H. P R E S S I N G.

Secondly, This running in another place is called a pressing, *I press towards the mark*, (Phil. iii. 14.) which signifieth, that they that will have heaven, they must not stick at any difficulties they meet with, but press, croud and thrust thorough all that

40 *The Heavenly Footman.*

may stand between heaven and their
souls. *So run.*

III. CONTINUING.

Thirdly. This running is called in another place, a continuing in the way of Life. Colos. i. 14. *If you continue in the faith grounded, and settled, and be not moved away from the hope of the gospel of Christ.* Not to run a little now and then, by fits and starts, or half way, or almost thither; but to *run* for my life, to *run* through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. *So run that you may obtain.* And the reasons for this point are these.

First. Because all or every one that runneth doth not obtain the prize; there be many that do *run*, yea, and *run* far too, who yet miss of the crown that standeth at the end of the race. You know that all
that

The Heavenly Footman. 41

that run in a race do not obtain the victory ; they all run, but one wins : and so it is here ; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery, that hath it. Tho' a man do strive for the mastery, saith Paul, yet he is not crowned, unless he strive lawfully ; that is unless he so run and so strive, as to have God's approbation, What do ye think, that every heavy-heeled professor will have heaven ? What every lazy one ? every wanton and scollish professor, that will be stopped by any thing, kept back by any thing, that scarce *runneth* so fast heaven-ward, as a snail creepeth on the ground ? Nay, there are some professors do not go on so fast in the way of God, as a snail doth go on the wall ; and yet these think that heaven and happiness is for them ; but stay, there are many more that *run*, than there be that

42 *The Heavenly Footman.*

obtain ; therefore he that will have heaven must *run* for it.

Secondly, Because you know, that though a man do *run*, yet if he do not overcome, or win, as well as *run*; what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain it, he doth lose his labour, spend his pains and time, and that to no purpose: I say, he gets nothing. And, ah! how many such runners will there be found at the day of judgment? even multitudes, multitudes that have *run*; yea, *run so far as to come to heaven gates, and not able to get any further*, but there stand knocking when it is too late; crying Lord, Lord, when they have nothing but rebukes for their pains. *Depart from me, you come not here, you come too late, you run too lazily, the deer*

is shut, *When once the Master of the house is risen up, saith Christ, and hath shut to the door, and ye begin to stand without and to knock, saying, Lord, Lord, open to us; I will say, I know you not, Depart, &c.* O sad will the state of those be, that run, and miss; therefore if you will have heaven, you must run for it. And so run, that ye may obtain.

Thirdly, Because the way is long (I speak mataphorically) and there is many a dirty step, many a high hill, much work to do, a wicked heart, world and devil, to overcome. I say, there are many steps to be taken by those that intend to be saved; by running or walking in the steps of that faith of our father Abraham. Out of Egypt, thou must go thorough the Red Sea; thou must run a long and tedious journey, thorough the vast howling wilderness, before thou come to the Land of Promise.

Fourthly

Fourthly, They that will go to heaven, they must run for it; because, as the way is long, so the time in which they are to get at the end of it, is very *uncertain*; the time present is the only time, thou hast no more time allotted thee, than that thou now enjoyest. *Boast not thyself of to-morrow, for thou knowest not what a day may bring forth*, Prov. xxvii. 1. Do not say, I have time enough to get to heaven seven years hence; For I tell thee the bell may toll for thee before seven days more be ended, and when death comes away thou must go, whether thou art provided or not; and therefore look to it, make *no delays*, it is not good dallying with things of so great concernment, as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he need not run for it.

Fifthly,

Fifthly, They that will have heaven, they must run for it; because, *the Devil, the Law, Sin, Death and Hell, followeth them.*

There is never a poor soul that is going to heaven, but the devil, the law, sin, death and hell, makes after that soul. *The devil your adversary, as a roaring lion, goeth about, seeking whom he may devour.* 1 Pet. v. 8. And I will assure you the *devil is nimble*, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the *Law*, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten Commandments. *Hell also hath a wide mouth*, it can stretch itself farther than you are aware of; and as the angel said to Lot, *Take heed, look not behind thee, neither tarry thou in all the plain.* Gen. xix. (that is, any where between this
and

46 *The Heavenly Footman.*

and heaven) *lest thou be consumed.* So say I to thee, take heed, tarry not, lest either the *devil, hell, death,* or the fearful curses of the law of God, do overtake thee, and throw thee down in the midst of thy sins, so, as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, *They that will have heaven, must run for it.*

Sixthly, They that will go to heaven, must run for it; because, *perchance the gates of heaven may be shut shortly.* Sometimes sinners have not heaven gates open to them, so long as they suppose: And if they be once shut against a man, they are so heavy, that all the men in the world, nor all the angels in heaven, are not able to open them. *I shut, and no man can open,* saith Christ, *Rev. iii. 7.* And how if thou shouldst come but one quarter of an hour too late? I tell thee it will cost thee an eternity to bewail

bewail thy misery in: *Francis Spira* can tell thee what it is to stay till the gate of mercy be quite shut; or to run so lazily, that they be shut before thou get within them. What, to be shut out! What, out of heaven! Sinner, rather than lose it, *Run for it; yea, So run, that thou may'st obtain.*

Lastly, Because, If thou lose, thou lovest all; thou lovest soul, God, Christ, heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt and reproach, that either God, Christ, saints, the world, sin, the devil, and all can lay upon thee. As Christ saith of the foolish builder, so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by, will begin to mock at thee, saying, *This man began to run well, but was not able to finish.* But more of this anon.

Quest. But how should a poor soul do to *run*? For this very thing is that
whic

48 *The Heavenly Footman.*

which afflicteth me sore (as you say) to think that *I may run, and yet fall short.* Methinks to fall short at last. O it fears me greatly! Pray tell me therefore, *how should I run?*

Ans. That thou mayest indeed be satisfy'd in this particular, consider these following things.

The first Direction.

If thou would'st so run as to obtain the kingdom of heaven, then *be sure that thou get into the way* that leadeth thither: For it is a vain thing to think, that ever thou shalt have the prize, tho' thou runnest never so fast, unless thou art in the *Way* that leads to it. Set the case that there should be a man in *London*, that was to run to *York* for a wager; now tho' he run never so swiftly, yet if he run full *south*, he might run himself quickly out of breath, and be never the nearer
the

the prize, but rather the farther off. Just so is it here, it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the Way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a great running to and fro, some this way, and some that way: Yet it is to be feared most of them are out of the way; and then, tho' they run as swift as the eagle can fly, they are benefited nothing at all.

Here is one runs a quaking, another a ranting; one again runs after the baptism, and another after the independency: Here's one for free-will, and another for presbytery, and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

But if thou now say, which is the way?
I tell thee it is CHRIST THE SON
OF

50 *The Heavenly Footman.*

OF MARY, THE SON OF GOD.

Jesus saith, I am the way, the truth, and the life; no man cometh to the Father, but by me. So then thy business is (if thou would'st have salvation) to see if Christ be thine, with all his benefits: Whether he hath covered thee with his righteousness, whether he hath shewed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee to him; that is, such faith, as to conclude, that thou art righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think thou art in the way, upon too slight grounds; for if thou miss of the way, thou wilt miss of the prize, and if thou miss of that, I am sure thou wilt.

wilt lose thy soul, even that soul which is worth more than the whole world

But I have treated more largely on this in my book of *The Two Covenants*, and therefore shall pass it now; only I beseech thee to have a care of thy soul, and that thou mayest so do, take this counsel.

Mistrust thy own strength, and throw it away, down on thy knees in prayer to the Lord, for the *spirit* of truth; search his word for direction; flee *seducers* company; keep company with the soundest christians, that have most experience of Christ, and be sure thou have a care of *Quakers*, *Ranters*, *Free-willers*: Also do not have too much company with some *Anabaptists*, tho' I go under that name myself. I tell thee, this is such a serious matter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing, and of thy too light regarding of it, doth even make my

52 *The Heavenly Footman*

heart-ake whilst I am a writing to thee. The Lord teach thee *the way by his Spirit*, and then I am sure thou wilt know it. *So run.*

Only by the way, let me bid thee have a care of *two things*, and so I shall pass to the next thing.

First, Have a care of relying on the *outward obedience* to any of God's commands, or thinking thy self ever the better in the sight of God for that.

Secondly, Take heed of fetching peace for thy soul from any *inherent* righteousness: But if thou canst believe, that *as that thou art a sinner, so thou art justified freely by the love of God, through the redemption that is in Christ*: and that God for *Christ's sake* hath forgiven thee, not because he saw any thing done, or to be done in or by thee, to move him thereunto to do it; for that's the *right way*, the Lord put thee into it, and keep thee in it.

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The Second Direction.

As thou should'st get into the way, so thou should'st also be much in *studying*, and musing on the way. You know men that would be expert in any thing, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way: this therefore thou should'st do. Let thy study be much exercised about Christ, which is the way; what he is, what he hath done; and why he is, what he is, and why he hath done what is done; as why he took upon him the form of a servant, why he was made in the likeness of men, why he cried, why he died, why he bore the sin of the world, why he was made sin, and why he was made righteousness, why he is in heaven in the nature of man, and what he doth there; be much in musing and considering of these things;

54 *The Heavenly Footman.*

things; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand, as it is with those that travel into other countries, they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing: Thus therefore thou must do, *Avoid such things as are expressly forbidden in the word of God.* Prov. v. Withdraw thy foot far from her, And come not nigh the door of her house, for her steps take hold of hell, going down to the chambers of death: and so of every thing that is not in the way, have a care of it, that thou go not by it, come not near it, have nothing to do with it. So run.

The third Direction.

Not only thus, but in the next place, thou must strip thyself of those things

The Heavenly Footman. 55

things that may hang upon thee to hinder thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to incumber themselves, or carry those things about them that may be an hindrance to them in their running. *Every man that striveth for the mastery, is temperate in all things,* 1 Cor. ix. 25. That is, he layeth aside every thing that would be any ways a disadvantage to him; as saith the apostle, *Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us,* Heb. xii. 1. It is but a vain thing to talk of going to heaven, if thou let thy heart be incumbered with those things that would hinder. Would you not say that

36 *The Heavenly Footman.*

that such a man would be in danger of losing, though he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and great lumpish shoes on his feet? So it is here, thou talkest of going to heaven, and yet fillest thy pockets with stones, i. e. fillest thy heart with this world, letest that hang on thy shoulders with its profits and pleasures; alas! alas! thou art widely mistaken: if thou intendest to win, thou must *strip*, thou must lay aside every weight, thou must be temperate in all things. Thou must, *so run*.

The Fourth Direction.

Beware of by-paths, take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that leads to death and damnation; but take heed of all those. Some of them are dangerous, because
of

of *practice*, some because of *opinion*; but mind them not; mind the path before thee, *look right before thee*, turn neither to thy right hand nor to the left, but let thine eyes look right on, even right before thee, *ponder the path of thy feet*, Prov. iv. 26, 27, and let all thy ways be established: turn not to the right hand, nor to the left: *Remove thy foot far from evil*. This council being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths shoot down upon it as I may say. And again, notwithstanding *the kingdom of heaven be the biggest city*; yet usually those by-paths are the most beaten, most travellers go those ways; and therefore the way to heaven

44 *The Heavenly Footman:*

ven is hard to be found, and as hard to be kept in, by reason of these: Yet nevertheless it is in this case, as it was with the harlot of Jerico, she had one *scarlet thread* tied in her window, by which her house was known. So it is here, *the scarlet streams of Christ's blood, run throughout the way to the kingdom of heaven*: therefore mind that, see if thou do find the besprinkling of the blood of Christ in the way, and if thou do, be of good chear, thou art in the right way; but have a care thou deceive not thyself with a fancy: for then thou mayest light into any lane, or way; but that thou mayest not be mistaken, consider, though it seem never so pleasant, yet if thou do not find that in the very middle of the road, there is writing with the heart blood of Christ, that he came into the world to save sinners, and that we are justified, though we are ungodly; shun that

The Heavenly Footman. 59

that way; for this it is which the apostle meaneth, when he saith, *we have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, thro' the vail, that is to say, his flesh.* How easy a matter is it in this our day, for the devil to be too cunning for poor souls? By calling his *by-paths* the way to the kingdom; if such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil (*This is the way of God*) how speedily, greedily, and by heaps, do poor simple souls throw away themselves upon it; especially if it be daubed over with a few external *acts of morality*, if so good: but this is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Christ, and what his righteousness is, *nei-*
ther

60 *The Heavenly Footman.*

ther have they a sense of their own insufficiency ; but are bold, proud, presumptuous, self-conceited. And therefore.

The Fifth Direction.

Do not thou be too much in *looking too high* in thy journey heavenwards. You know men that run in a race, do not use to stare and gaze this way and that, neither do they use too cast up their eyes too high, lest happily, through their too much gazing with their eyes after other things, they in the mean time stumble, and catch a fall. The very same case is this, if thou gaze and stare after every opinion and way that comes into the world : Also if thou be *prying over-much into God's secret decrees*, or let thy heart too much entertain questions about some nice, foolish curiosities, thou may'st stumble and fall, as many hundreds in *England* have done,
both

The Heavenly Footman. 61

both in *ranting* and *quakery*, to their own eternal overthrow, without the marvelous operation of God's grace be suddenly stretched forth, to bring them back again. Take heed therefore, follow not that proud and lofty spirit, that *devil-like*, cannot be content with his own station. *David* was of an excellent spirit, where he saith, *Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother, my soul is even as a weaned child.* Psal. cxxxi. 1, 2. Do thou *so* run.

The Sixth Direction.

Take heed that you have not an ear open to every one that calleth after you, as you are in your journey. Men that run, you know, if any do call after them, saying, I would speak with you, or go not to fast, and you

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shall

shall have my company with you ;
if they run for some great matter,
they use to say, alas ! I cannot stay,
I am in haste, pray talk not to me
now ; neither can I stay for you, I
am now running for a wager : *If I
win, I am made ; if I lose, I am un-
done,* and therefore hinder me not.
Thus wise are men when they run
for corruptible things. And thus
shouldest thou do, and thou hast
more cause to do so than they, for-
asmuch as they run but for things
that last not ; but thou for an in-
corruptible glory. I give the no-
tice of this betimes, knowing that
thou shalt have enow to call after thee,
even the devil, sin, this world, vain
company, pleasures, profits, esteem
among men, ease, pomp, pride, to-
gether with an innumerable com-
pany of such companions ; one cry-
ing *stay for me,* the other saying,
do not leave me behind, a third saying,
and

and take me along with you. What will you go, saith the devil, without your sins, pleasures and profits; are you so hasty, can you not stay and take these along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do, carry the world, sin, lust, pleasure, profit, esteem among men, along with you? Have a care thou do not let thy ear now be opened to the tempting, enticing, alluring, and soul intangling flatteries of such sink-souls as these are. My son, says Solomon, if sinners entice thee, consent thou not.

You know what it cost the young man, which Solomon speaks of in the 7th of Proverbs, that was inticed by a harlot, with much fair speech, she won him, and caused him to yield, with the flattering of her lips she forced him, till he went after her as an ox to the slaughter, or as a fool to the

64 *The Heavenly Footman.*

correction of the flocks, even so far
till the dart struck through his liver, and
knew not that it was for his life. Hear-
ken unto me now therefore, saith he,
O ye children, and attend to the words
of my mouth, let not thine heart in-
cline to her ways; go not astray in her
paths; for she hath cast down many,
wounded, yea, many strong men have
been slain (that is kept out of heaven)
by her; her house is the way to hell,
going down to the chambers of death,
Soul, take this counsel, and say, Sa-
tan, sin, lust, pleasure, profit, pride
friends, companions, and every thing
else, Let me alone, stand off, come not
nigh me, for I am running for heaven,
for my soul, for God, for Christ, from
hell and everlasting damnation. If I
win I win all, and if I lose I lose all,
let me alone; for I will not hear.
So run.

The

The Seventh Direction.

In the next place, *be not daunted*, though thou meetest with never so many discouragements in thy journey thither. That man that is resolved for heaven, *If Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements*: saying, thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other discouraging suggestions; and thus it was with David, where he saith, *I had fainted unless I had believed to see the loving kindness of the Lord in the land of the living.* Psal. xlvii. 13, 14. As if he should say, the devil did so rage, and my heart was so base, that had I judged according to my own sense of feeling, I had been absolutely distracted, but

66 *The Heavenly Footman.*

I trusted to Christ in the promise, and looked that God would be as good as his promise, in having mercy upon me, an unworthy sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do, when Satan, or the law, or thy own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou must encourage thyself with the freeness of the promises, the tender-heartedness of Christ, the merits of his blood, the freeness of his invitations to come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same grace as free as ever. If these be not thy meditations, thou wilt draw very heavily

The Heavenly Footman. 67

vily in the way to heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore, I say, take heart in thy journey, and say to them that seek thy destruction, *Rejoice not against me, O my enemy; for when I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me.* Micah, viii. 8. So run.

The Eighth Direction.

Take heed of being offended at the cross that thou must go by, before thou come to heaven. You must understand (as I have already touched) that there is no man that goeth to heaven, but he must go by the cross; The cross is the standing way-mark, by which all they that go to glory must pass by.

We must through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Christ
Jesus

Jesus, shall suffer persecution. If thou art in thy way to the kingdom, my life for thine, you will come at the cross shortly (the Lord grant thou dost not shrink at it, so as to turn thee back again.) *If any man will come after me, saith Christ, let him deny himself, and take up his cross daily and follow me.* The cross, it stands, and hath stood from the beginning, as a way-mark to the kingdom of heaven. You know if one ask you the way to such and such a place, you for the better direction, do not only say, this is the way, but then also say, you must go by such a gate, by such a stile, such a bush, tree, bridge, or such like: Why so it is here: art thou enquiring the way to heaven? why I tell thee, *Christ is the way*, into him thou must get, into his *righteousness* to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close

The Heavenly Footman. 69

close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that leads down to the chambers of death.

*How thou mayest know the Cross,
by these six things,*

1. It is know in the doctrine of Justification.
2. In the doctrine of Mortification.
3. In the doctrine Perseverance.
4. In Self-denial.
5. Patience.
6. Communion with poor saints.

First. In the doctrine of Justification, there is a great deal of the cross in that; a man is forced to suffer the destruction of his own righteousness, for the righteousness of another. This is no easy matter for a man to do, I assure to you it stretcheth

70 *The Heavenly Footman.*

stretcheth every vein in his heart before he will be brought to yield to it. What, for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbaths, hearing, reading, with the rest, in the point of justification, and to account them accursed, and to be willing in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience, of another man, abhorring his own, counting it as deadly sin, as the open breach of the law? I say, to do this in deed and in truth, is the biggest piece of the cross, and therefore Paul calleth this very thing a suffering; where he saith, *And I have SUFFERED the loss of all things,* (which principally was his righteousness) *that I might win Christ, and be found in him, not having (but rejecting) my own righteousness,* Phil. iii. That is the first.

Secondly.

Secondly, In the doctrine of *Mortification*, is also as much of the *cross*. Is it nothing for a man to lay hands on his vile opinions, on his vile sins, of his bosom sins, of his beloved pleasant darling sins, that stick as close to him as the flesh sticks to the bones? What to lose all these brave things that my eyes behold, for that which I never saw with my eyes? What to lose my pride, my covetousness, my vain company, sports and pleasures, and the rest? I tell you this is no easy matter, if it were, what need all those prayers, sighs, watchings? What need we be so backward to it? Nay, do you not see, that some men before they will set about this work, they will even venture the loss of their souls, heaven, God, Christ, and all? What means else all those delays and put offs, saying, stay a little longer, I am loth to leave my
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72 *The Heavenly Footman.*

finns while I am so young, and in health. Again, what is the reason else that others do it so by the halves, coldly, and seldom notwithstanding they are convinced over and over; nay and also promise to amend, and yet all is in vain. I will assure you, *to cut off right hands, and to pluck out right eyes is no pleasure to the flesh.*

Thirdly, The doctrine of *Perseverance* is also *cross* to the flesh, which is not only to begin but for to hold out, not only to bid fair, and say, would I had heaven; but so to know Christ, to put on Christ, and walk with Christ so as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin? O but it is a very great matter to continue with God's approbation. *My servant Caleb, saith God, is a man of another spirit, he hath followed me, (followed me always, he hath con-*
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nually followed me) *fully*, he *shall possess the land*. Num. iv. 24. Almost all the many thousands of the children of Isreal in their generation fell short of *Perseverance*, when they walked from Egypt towards the land of Canaan. Indeed they went to the work at first pretty willingly, but they were very short-winded, they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two; O but to hold out for a hundred, for a thousand miles; he that doth this, must look to meet with crosse, pain and wearisomness to the flesh, especially, if as he goeth, he meeteth with briers and quagmires, and other incumbrances, that make his journey so much the more painfuller.

Nay, do you not see with your
G eyes

74 *The Heavenly Footman.*

Yes daily, that *perseverance* is a very great part of the *cross*; why else do men so soon grow weary? I could point out many, that after they have followed the ways of God about a twelve-month, others it may be two, three, or four, some more and some less, years, *they have been beat out of wind*, have taken up their lodging and rest, before they have got half way to heaven; some in this, and some in that sin; and have secretly, nay, sometimes openly said, that the way is too strait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And so likewise of the other three, *patience, self-denial, communion, and communication* with, and to the poor saints: how hard are these things? *It is an easy matter to deny another man, but it is not so easy a matter to deny oneself; to deny myself out of love to God, to his gospel, to his saints;*
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of this advantage, and of that gain, nay, of that which otherwise I might lawfully do, were it not for offending them. That scripture is but seldom read, and seldomer put in practice; which saith, *I will eat no flesh while the world standeth, if it make my brother to offend*; again, *We that are strong, ought to bear the infirmities of the weak, and not to please ourselves*. But how froward, how hasty, how peevish and self-resolved are the generallity of professors at this day? also how little considering the poor? unless it be to say, *be thou warmed and filled*: but to give is a seldom work. Also, especially to give to any poor, I tell you all things are *cross* to flesh and blood, and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a *starting horse*, that is rid

76 *The Heavenly Footman.*

without a curbing bridle, ready to start at every thing that is offensive to him ; yea, and ready to run away too, do what the rider can.

It is the *cross* which keepeth those that are kept from heaven. I am persuaded, were it not for the *cross*, where we have one professor, we should have twenty, but this *cross*, that is it which spoileth all.

Some men, as I said before when they came at the *cross*, then they can go no farther ; but back again to their sins they must go. Others they stumble at it, and break their necks ; others again, when they see the *cross* approaching, they turn aside to the left hand, or to the right hand, and so think to get to heaven another way, but they will be deceived ; *For all that will live godly in Christ Jesus shall, mark, shall be sure to suffer persecution.* There are but few when they come at the *cross*
cry,

cry, *welcome cross*, as some of the martyrs did to the stake they were burnt at : Therefore if thou meet the cross in thy journey, in what manner soever it be, be not daunted, and say, alas ! what shall I do now ? but rather take courage, knowing that *by the cross is the way to the kingdom*. Can a man believe in Christ, and not be hated by the devil ? can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue ? can darkness agree with light ? or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet ? Did you never read that the *dragon persecuted the woman*, Rev. xii. and that Christ saith, *In the world you shall have tribulations* ? John xvi. 33.

The Ninth Direction.

Beg of God, that he would do these two things for thee. First *enlighten thine understanding*. And secondly, *inflammethy will*. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

One of the great reasons why men and women do so little regard the other world, it because they see so little of it : and the reason why they see so little of it, is, because they have their understanding darkned ; and therefore saith Paul, *Do not you (believers.) walk as other gentiles, even in the vanity of their minds, having their understanding darkned, being alienated from the Life of God thro' the ignorance (or foolishness) that is in them, because of the blindness of their heart*. Walk not as those, run not with them : alas ! poor souls, they have their understandings darkned,

ned, their hearts blinded, and that's the reason they have undervaluing thoughts of the Lord Jesus Christ, and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed; also when they see that it is possible for them to have a share in it, I tell you, it will make them *run through thick and thin to enjoy it.* Moses having a sight of this, because his understanding was enlightened; *He feared not the wrath of the King; but chose rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season. He refused to be called the son of the king's daughter; (Heb. xi. 24, 25, 26, 27.)* accounting it wonderful riches to be counted worthy of so much, as to suffer for Christ with the poor despised saints; and that was because *he* saw

80 *The Heavenly Footman.*

saw him who was invisible, and had respect unto the recompense of reward. And this is that which the apostle usually prayeth for in his epistles for his saints, namely, That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the saints, Eph. i. 17, 18. And what they might be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge. Eph. iii. 18, 19. Pray therefore that God would enlighten thy understanding, that will be a great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, After you were illuminated, ye endured a great sight of afflictions,---Ye took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and an enduring substance. Heb. x. 32, 34, 35, 36. If there

The Heavenly Footman. 81

there be never such a rare jewel lie
just in a man's way ; yet if he sees
it not, he will rather trample upon
it than stoop for it, and it is because
he sees not. Why so it is here, tho'
heaven be worth ever so much, and
thou hast never so much need of it ;
yet if thou see it not, that is, have
not thy understanding opened, or
enlightened to see, thou wilt not re-
gard at all ; therefore cry to the
Lord for enlightening grace, and say,
*Lord, open my blind eyes ; Lord, take
the vail off of my dark heart, shew
me the things of the other world,
and let me see the sweetness, glory,
and excellency of them, for Christ's
sake. This is the first.*

The Second Direction.

Cry to God that he would inflame
thy will also with the things of the
other world ; for when a man's will
is fully set to do such or such a
thing.

82 • *The Heavenly Footman.*

thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolutely to go up to Jerusalem, though it was signified to him before, what he should there suffer, he was not daunted at all, nay, saith he, *I am ready, (or willing) not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus.* Acts xxi. 11, 12, 13. His will was inflamed with love to Christ, and therefore all the persuasions that could be used wrought nothing at all.

Your self-will'd people no body knows what to do with them; we use to say, he will have his own will, do all that we can. Indeed to have such a will for heaven, is an admirable advantage to a man that undertaketh the race thither; a man that is resolved, and hath his will fixed, saith he, *I will do my best to advantage*

tage myself, I will do my worst to hinder my enemies, I will not give out as long as I can stand; I will have it, or I will lose my life; *Tho' he kill me, yet will I trust in him. I will not let thee go, except thou bless me.* Job xiii. 5. Gen. xxxii. 26. I will, I will, I will, O this blessed inflamed will for heaven! What is like it? If a man be willing, then any argument shall be matter of encouragement, but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil. As,

First. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and faggot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness, &c. and in all these things

84 *The Heavenly Footman.*

things they were more than conquerors, through him that loved them; who had also made them willing in the day of his power.

Secondly, See again on the other side, the children of the devil; because they are not willing, how many shifts and starting-holes will they have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my children are out of fit, till I am got a little aforehand in the world, till I have done this, and that, and the other business: But alas, the thing is, they are not willing; for were they but soundly willing, these and a thousand such as these, would hold them no faster than the cords held

held *Sampson*, when *he broke them like burnt flax.* Judg. xv. 14. I tell you the will is all, that's one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the devil, and therefore they both endeavour very much to strengthen the will of their servants: God, he is for making of his a willing people to serve him: And the devil doth what he can to possess the will and affection of those that are his, with love to sin; and therefore when Christ comes close to the matter indeed, saith he, *you will not come to me. Hew often would I have gathered you, as a hen doth her chickens, but you would not.* Joh. v. 40. Luke xiii. 34. The devil had possessed their wills, and so long, he was sure enough of them. O therefore cry hard to God, to inflame thy will for heaven and Christ; thy will, I say, if that be

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rightly

26 *The Heavenly Footman.*

rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that when Jacob wrestled with the Angel, tho' he lost a limb, as it were, and the hollow of his thigh was put out of joint as he wrestled with him; yet, saith he, *I will not, mark, I will not let thee go except thou blest me.* Gen. xxvii. 24, 25, 26. Get thy will tipt with heavenly Grace, and resolution against all discouragements, and then thou goest full speed for heaven; but if thou falter in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure, thou wilt fall short at last. The Lord give thee a will, and courage.

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, left

The Heavenly Footman. 87

lest thou lose thy way: but because I would have thee think of them, take all in short in this little bit of paper.

1. Get into the way.
2. Then study on it.
3. Then *strip*, and lay aside every thing that would hinder.

4. Beware of by-paths.

5. Do not gaze and stare too much about thee, but be sure to ponder the path of thy feet.

6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil; for all these will hinder thy journey, if possible.

7. be not daunted with any discouragements thou meetest with as thou goest.

8. Take heed of stumbling at the cross.

And 9. Cry hard to God for an enlightening heart, and a willing mind.

88 *The Heavenly Footman.*

mind, and God give thee a prosperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of spurs, to prick on thy lumpish heart in this rich voyage.

The First Motive.

Consider there is no way but this : thou must either win or lose : If thou winnest, then heaven, God, Christ, glory, ease, peace, life, yea, life eternal is thine, thou must be made equal to the angels in heaven, thou shalt sorrow no more, sigh no more, feel no more pain ; thou shalt be out of the reach of *sin, hell, death, the devil, the grave*, and whatever else may endeavour thy hurt : but contrarywise ; and if thou lose, then thy loss is *heaven, glory, God, Christ, ease, peace*, and whatever else which tendeth,

The Heavenly Footman. 89

deth to make eternity comfortable to the saints; besides, thou procurest *eternal death, sorrow, pain, blackness and darkness, fellowship with devils* together with the everlasting *damnation* of thy own *soul*.

The Second Motive.

Consider, that this devil, this hell, death and damnation followeth after thee as hard as they can drive, and have their commission so to do by the law, against which thou hast sinned; and therefore for the Lord's sake make haste.

The Third Motive.

If they seize upon thee before thou get to the city of Refuge, they will put an everlasting stop to thy journey. This also cries, *run for it.*

The Fourth Motive.

Know also, that now heaven gates, the heart of Christ, with his arms, are wide open to receive thee. O methinks that this consideration, that the devil followeth after to destroy, and that Christ standeth open arm'd to receive, should make thee reach out and fly with all haste and speed. And therefore.

The Fifth Motive.

Keep thine eye upon the prize, be sure that thy eyes be continually upon the profit thou art like to get. The reason why men are so apt to faint in their race for heaven, it lieth chiefly in either of these two things.

1. They do not seriously consider the worth of the prize; or else if they do, they are afraid it is too good for them: but must lose heaven, for want of considering the price, and
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the worth of it. And therefore that thou may'st not do the like, keep thy eye much upon the excellency, the sweetness, the beauty, the comfort, the peace that is to be had there, by those that win the prize. This was that which made the apostle run through any thing; good report, evil report, persecution, affliction, hunger, nakedness, peril by sea, and peril by land, bonds and imprisonment: Also it made others endure to be stoned, sawn asunder, to have their eyes bored out with augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beasts, burned at the stake, whipt at posts, and a thousand other fearful torments, while they looked not at the things that are seen, (as the things of this world) but at the things that are not seen;
& the things which are seen, are temporal,

92 *The Heavenly Footman.*

temporal, but the things which are not seen are eternal. 2 Cor. iv. 18. O this word *eternal*, that was it that made them that when they might have had deliverance, they would not accept of it, for they knew in the world to come they should have a better resurrection.

2. And do not let the thoughts of the rareness of the place make thee say in thy heart, this is too good for me; for I tell thee, heaven is prepared for whosoever will accept of it, and they shall be entertained with hearty good welcome: Consider therefore, that as bad as thou have got thither; thither went scrubbed beggarly Lazarus, &c. nay, it is prepared for the poor; *Hearken, my beloved brethren, saith James, take notice of it, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?* Jam. ii. 5. therefore take heart and run man. And,

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The Sixth Motive.

Think much of them that are gone before. *First*, How really they got into the kingdom. *Secondly*, How safe they are in the Arms of Jesus; would they be here again for a thousand worlds? or if they were, would they be afraid that God would not make them welcome? *Thirdly*, What they would judge of thee, if they knew thy heart began to fail thee in thy journey; or thy sins began to allure thee, and to persuade thee to stop thy race, would they not call thee a thousand fools? and say, O that he did but see what we see, feel what we feel, and taste of the dainties that we taste of. O if he were one quarter of an hour, to behold, to see, to feel to taste and enjoy but the thousand part of what we enjoy! what would he do? what would he suffer? what would he leave

94 *The Heavenly Footman.*

leave undone? would he favour
sin? would he love this world be-
low? would he be afraid of friends,
or shrink at the most fearful threat-
nings that the greatest tyrants could
invent to give him? nay, those who
have but a sight of these things by
faith, when they have been as far
off from them as heaven from earth;
yet they have been able to say with
a comfortable and merry heart, as
the bird that sings in the spring,
that this and more shall not keep
them from running to heaven.
Sometimes, when my base heart
hath been inclining to this world
and to loiter in my journey towards
heaven, the very consideration of
the glorious saints and angels in
heaven, what they enjoy, and what
low thoughts they have of the things
of this world together, how they
would befool me, if they did know
that my heart was drawing back;
hath

The Heavenly Footman. 95

hath caused me to rush forward, to disdain these poor, low, empty, beggarly things; and to say to my soul, come soul let us not be weary, let us see what this heaven is, let us even venture all for it, and try if that will quit for cost. Surely Abraham, David, Paul, and the rest of the saints of God were as wise as any are now, and yet they lost all for this glorious kingdom: O therefore, throw away stinking lusts, follow after righteousness, love the Lord Jesus, devote thyself unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what sayest thou to this? Art resolved to follow me? may I resolve if thou canst to get before me. So run, that ye may obtain.

The Seventh Motive.

To encourage thee a little farther, set to work, and when thou hast

96 *The Heavenly Footman*

hast run thyself down weary,
 then the Lord Jesus will take thee
 up and carry thee: is not this e-
 nough to make any poor soul be-
 gin his race? Thou (perhaps) cry-
 est, O but I am feeble, I am
 lame, &c. Well, but Christ hath a
 bosom, consider therefore when thou
 hast run thyself down weary, he
 will put thee into his bosom. *He*
shall gather the lambs with his arms
and carry them in his bosom, and
shall gently lead those that are with
young. Isa. xl. 11. This is the way
 that fathers take to encourage their
 children, saying, run sweet babe
 until thou art weary, and then I
 will take thee up and carry thee.
 He will gather his lambs with his
 arms, and carry them in his bosom;
 when they are weary, they shall
 ride,

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Or else, he will convey new strength from heaven into thy soul, which will be as well. The youths shall faint and be weary, and the young men shall utterly fail. But they that wait upon the Lord, shall RENEW their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not be faint, Isa. xl. 30, 31. What shall I say besides what hath already been said? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on: Shall I speak of the satiety, and of the duration of all these? Verily to describe them to the height is a work too hard for me to do.

The Ninth Motive.

Again, methinks the very industry of the devil, and the industry of his servants, &c. should make you that
I have

93 *The Heavenly Footman.*

have a desire to heaven and happiness, to *run apace*. Why the devil he will lose no time, spare no pains, also neither will his servants; both to seek the destruction of themselves and others; and shall not we be as industrious for our own salvation? Shall the world venture the damnation of their souls for a poor corruptible crown; and shall not we venture the loss of a few trifles, for an *eternal crown*; and shall not we venture the loss of eternal friends, as *God to love, Christ to redeem, the Holy Spirit to comfort, heaven for habitation, Saints and Angels for company*: and all this, to get and hold communion with sin and this world, and a few base drunken, swearing, lying, covetous wretches, like themselves? And shall not we *labour* as hard, *run* as fast, seek as diligently, nay, a hundred times more diligently for the company of *these glorious eternal friends*,

The Heavenly Footman. 99

friends, tho' with the loss of such as these; nay, with the loss of ten thousand times better than these, poor low, base, contemptible things? Shall it be said at the last day, *That wicked men made more haste to hell than you did to heaven?* That they spent more hours, days, and that late and early for hell than you spent for that which is ten thousand, thousand of thousands times better? O let it not be so: but *run* with all might and main.

Thus you see I have here spoken something, tho' but little. Now I shall come to make some use and application of what has been said, and so conclude.

The First Use.

You see here, that he that will go to heaven, he *must run for it*: Yea, and not only run, but *so run*, that is as I have said to run *earnestly*, to

100 *The Heavenly Footman,*

run continually, to strip off every thing that would hinder in his race, with the rest; well then, do you so run.

1. And now let us examine a little. Art thou got into right way? Art thou in *Christ's righteousness*? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing you know, for a man to think he is in the right way when he is in the wrong. It is the next way for him to lose his way, and not only so; but if he run for heaven, as thou say'st thou dost, even to lose that too. O this is the misery of most men! to persuade themselves that they run right, when they never had one foot in the way! *The Lord give thee understanding here, or else thou art undone for ever.* Prithee soul search, when was't thou turned out of thy sins into the righteousness of *Jesus Christ*? I say, dost thou see thyself in him?

him ? and is he more precious to thee than the whole world ? Is thy mind always musing on him ? Dost thou love to be talking of him ? and also to be walking with him ? Dost thou count his company preciouser than the whole world ? Dost thou count all things but poor, lifeless, empty, vain things, without communion with him ? Dost his company sweeten all things ? And his absence embitter all things ? Soul I beseech thee be serious, and lay to heart, and do not take things of such weighty concernment as the salvation or damnation of thy soul without good ground:

2. Art thou unladen of the things of this world, as pride, pleasures, profits, lusts vanities ? What dost thou think to *run* fast enough, with the world, thy sins, and lusts in thy heart ? I tell thee soul ; they that have laid all aside, every weight, every sin, and are got into the nim-

102 *The Heavenly Footman.*

blest posture, they find work enough to run ; so to run as to hold out.

To run thorough all that opposition, all them jostles, all them rubs, over all them stumbling-blocks, over all them snares, from all those intanglements, that the devil, sin, the world, and their own hearts lay before them. I tell thee, if thou art a going heaven-ward, thou wilt find it no small or easy matter. Art thou therefore discharged and unladen of these things ; never talk of going to heaven if thou art not. It is to be feared thou wilt be found among them, Many that will seek to enter in and shall not be able.

The Second Use.

If so, Then in the next Place, what will become of them that are grown weary, before they ere got half way thither ? Why man it is he that holdeth out to the end that must be saved,
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it is he that *overcometh* that shall inherit all things, 'tis not every one that begins. Agrippa gave a fair step for a sudden, he stept almost into the bosom of Christ in less than half an hour. Thou (saith he to Paul) hast almost persuaded me to be a Christian, Acts xvii. 28. Ah! but it was but almost, so he had as good have been never a whit, he stept fair indeed; but yet he *stept short*, he was hot while he was at it, but he was quickly out of wind. O this but almost! I tell you this but almost lost his soul. Methinks I have seen sometimes, how these poor wretches that get but almost to heaven, how fearfully their almost, and their but almost will torment them in hell. When they shall cry out in the bitterness of their souls, saying, *I was almost a Christian, I was almost got into the kingdom, almost out of the* into

hands of the devil, almost out of my sins, almost from under the curse of God ; almost, and at that was all, almost, but not altogether. O that I should be almost at heaven, and should not go quite through ! Friend, it is a sad thing to sit down before we are in heaven, and to grow weary before we come to the place of rest ; and if it should be thy case, I am sure thou dost not so run as to obtain. But again,

The third Use.

In the next place, What then will become of them that some time since were running post-haste to heaven (insomuch that they seemed to outstrip many), but now are running as fast back again ? Do you think hofe will ever come thither ? What, to run back again, back again to sin, to the world, to the devil, back again to the lust of the flesh ? Oh

It had been better for them not to have known the way of righteousness, than after they have known it to turn (to turn back again) from the holy commandments. Those men shall not only be damned for sin, but for professing to all the world that sin is better than Christ. For the man that runs back again, he doth as good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as sin, I say, this man declareth this, even by his running back again. O sad! What a doom they will have, who were almost at heaven gates, and then run back again. If any draweth back, saith Christ, his soul shall have no pleasure in him. Again, No man having put his hand to the plough, that is, set forward (in the ways of God) and looking back, (turning back again), is not fit for the kingdom of heaven. And if not fit for the kingdom of heaven, then
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for certain he must needs be fit for the fire of hell: And therefore, (saith the apostle) those that *bring forth* these apostatizing fruits, as *briars and thorns, are rejected, being nigh unto cursing, whose end is to be burned.* O there is never another Christ to save them by bleeding and dying for them! And if they shall not escape that neglect, then how shall they escape, that reject and turn their back upon so great salvation? And if the righteous, that is, they that run for it, will find work enough to get to heaven, then were will the ungodly backsliding sinner appear? Or if Judas the traitor, or Francis Spira the backslider, were but now alive in the world to whisper these men in the year a little, and tell them what it hath cost their souls for backsliding, surely it would stick by them, and make them afraid of running back again, so long

as they had one day to live in this world.

The Fourth Use.

So again, *Fourthly*, how unlike to these men's passions will those be, that have all this while sat still, and have not so much as set one foot forward to the kingdom of Heaven. Surely he that backslideth, and he that sitteth still in sin, they are both of one mind; the one he will not stir, because he loveth his sins, and the things of this world; the other he runs back again, because he loveth his sins, and the things of this world. Is it not one and the same thing? they are all one here, and shall not and the same hell hold them hereafter? He is an ungodly one that never looked after Christ, and he his an ungoldly one, that did once look after him, and then ran quite back again, and therefore that word must certainly drop out of the

108 *The Heavenly Footman.*

the mouth of Christ against them both, *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Mat. 25.

The Fifth Use.

Again, here you may see in the next place, that is, they that will have heaven, must run for it; then this calls aloud to those that began but a while since to run, I say, for them, to mend their pace, if they intend to win; you know that they which come hindmost, had need to run fastest. Friend, I tell thee, there be them that have run ten years to thy one, nay, twenty to thy five; and yet if thou talk with them, sometimes they will say they doubt they shall come late enough. How then will it be with thee? Look to it therefore, that thou delay no time, not an hour's time, but part speedily with all, with every thing that is an hindrance to thee

The Heavenly Footman. 109
thee in thy journey; and turn; yea,
and so run that thou mayest obtain.

The sixth Use.

Again, *sixthly*, You that are old professors, take heed that the young striplings of Jesus, that began to strip but the other day, do not out-run you, so as to have that scripture fulfilled on you, *The first shall be last, and the last first.* Which will be a shame to you, and a credit for them. What, for a young soldier to be more courageous, than he that hath been used to wars. To you that are hindmost, I say, strive to out-run them that are before you; and you that are foremost, I say, holdi your ground, and keep before them in faith and love, if possible; for indeed that is the right running, for one to strive to out-run another; even for the hindmost, to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to

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keep

110 *The Heavenly Footman.*

keep his ground, even to the very utmost. But then,

The seventh Use.

Again, How basely do they behave themselves, how unlike are they to win, that think it enough to keep company with the hindmost. There are some men, that profess themselves such as run for heaven as well as any yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them, they think if they can but keep pace with them, they shall do fair; but these do not consider, that the hindmost lose the prize: You may know it if you will, that it cost the foolish virgins dear for their coming too late. *They that were ready went in with him and the door was shut. Mat. xxv. Afterwards, mark, Afterwards came the other (the foolish) virgins, saying, Lord, Lord, open to us: But he answered and said, Depart I know*

I know you not. Depart lazy professors, cold professors, slothful professors. O! methinks the word of God is so plain for the overthrow of your lazy professors, that it is to be wondered, men do take no more notice of it. How was *Lot's* wife served for running lazily, and for giving but one look behind her, after the things she left in *Sodom*? How was *Esau* served for staying too long before he came for the blessing? And how was they served that are mentioned in the thirteenth of *Luke*, for staying till the door was shut? Also the foolish virgins; a heavy aftergroan will they give, that have thus stayed too long. It turned *Lot's* wife into a pillar of salt. It made *Esau* weep with an exceeding loud and bitter cry. It made *Judas* hang himself, yea, and it will make thee curse the day in which thou was born if thou miss of the kingdom, as thou

wilt certainly do, if this be thy course. But,

The Eighth Use.

Again, How if thou by thy lazy running shouldest not only destroy thyself, but also thereby be the cause of the damnation of some others, for thou being a professor, thou must think that others will take notice of thee, and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world, and pleasure before thee: Why thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor and yet he seeks for pleasures, riches, profits, he loveth vain company, and he is proud, and professeth he is going to heaven; yea, he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing will it be, if thou art

The Heavenly Footman. 13

instrumental to the ruin of others, by thy halting in the way of righteousness: Look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thy own soul, thou needest not have to give an account for others; why, thou didst stop them from entering in. How wilt thou answer that saying, You would not enter in yourselves, and them that would you hinder; for that saying will be eminently fulfilled on them, that through their own idleness do keep themselves out of heaven, and by given of others the same example, hinder them also.

The Ninth Use.

Therefore, Now to speak a word to both of you, and so I shall conclude.

First, I beseech you in the name of our Lord Jesus Christ, that none of you do run so lazily in the way

114 *The Heavenly Footman,*

to heaven, as to hinder either yourselves or others. I know that even he which runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world as to venture, when he is a running for his life, to step aside out of his way to pick up a straw or two, or any other trifle. I say, if he should do this when he is running for his life, thou wouldst condemn him; and dost thou not condemn thyself, that dost the very same in effect; nay worse, that loiterest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake. Have a care, have a care, poor wretched sinner, have a care.

Secondly, If yet there shall be any, that notwithstanding this advice, will still be loitering in the way to the kingdom of glory, be thou so wise as not to take example by them.

Learn

The Heavenly Footman. 115

Learn of no man farther than he followeth Christ. But look unto Jesus, who is not only the author and finisher of faith, Heb. xii. 1, 2. But who did for the joy that was set before him, endure the cross, despise the shame and is now set down at the right-hand of God. I say, look to no man to learn of him, no farther than he followeth Christ. Be ye followers of me (saith Paul) even as I am of Christ, 1Cor.xi.1. Though he was an eminent man; yet his exhortation was, that none should follow him any farther, than he followed Christ.

Provocation.

Now that you may be provoked to run with the foremost, take notice of this. When Lot and his wife was running from cursed Sodom to the mountains, to save their lives, it is said, that his wife looking back from behind him, and she became a pillar of salt; and yet you see that
neither

6 *The Heavenly Footman.*

neither her practice, nor the judgment of God that fell upon her for the same, would cause *Lot* to look behind him. I have sometimes wondered at *Lot* in this particular; his wife looked behind her, and died immediately, but let what would become of her, *Lot* would not so much as look behind him to see her; We do not read, that he did so much as once look where she was, or what was become of her, his heart was indeed upon his journey, as well it might, there was the mountain before him, and the fire and brimstone behind him, his life lay at stake, and he had lost it, if he had but look'd behind him. Do thou so run: And in thy race remember *Lot's* wife, and remember her doom, and remember for what that doom did overtake her, and remember that God made her an example for all lazy runners to the end of the world, and take heed
thou

thou fall not after the same example.

But,

If this will not provoke thee, consider thus, 1. Thy soul is thy own soul, that is either to be saved or lost, thou shalt not lose my soul by thy laziness: It is thy own soul, thy own ease, thy own peace, thy own advantage or disadvantage. If it were my soul that thou art desired to be good unto, methinks reason should move thee somewhat to pity it: But alas, it is thy own, thy own soul. *What shall it profit a man, if he should gain the whole world and lose his own soul,* Matt. viii. 36. God's people wish well to the souls of others and wilt thou not wish well to thy own? And if this will not provoke thee, then think,

Again, 2. If thou lose thy soul, it is *thou* also that must bear the blame. It made *Cain*, in a spiritual sense,

118 *The Heavenly Footman.*

sense, stark mad, to consider that he had not looked to his brother *Abel's* soul. How much will it perplex thee, to think that thou hadst not a care of thy own? And if this will not provoke thee to bestir thyself. Think again,

3. That if thou wilt not run, the people of God are resolved to deal with thee, even as *Lot* dealt with his wife, that is, leave thee behind them. It may be thou hast a father, mother, brother, &c. going post-haste to heaven, wouldst thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a dishonour to thee to see the very boys and girls in the country, to have more wit than thyself? It may be the servants of some men, as the horse-keeper, plow-man, sculion, &c. is more looking after heaven, than their masters I am apt to think sometimes, that more servants than masters, that
more

more tenants than landlords, will inherit the kingdom of heaven, but is not this a shame for them that are such? I am persuaded you scorn that your servants should say, that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of greater concernment.

Expostulation.

Well then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly man, it is not dallying in this matter. Confer not with flesh and blood, look up to heaven, and see how thou likest it; also to hell, of which thou mayest understand something in my book, called, *A few Sighs from hell, or the Groans of a dam-*

120 *The Heavenly Footman.*

a damned Soul, which I wish thee to read seriously over, and accordingly devote thyself. If thou dost not know the way, inquire at the word of God. If thou wantest company, cry for God's spirit, if thou wantest encouragement, entertain the promises: But be sure thou begin betimes, get into the way, run, apace, and hold out to the end. And the Lord give the properous journey.

FAREWELL.

F F N S.



